B. 5. 1. 77

Londini Speculum: or,

Londons Mirror, Expreſt in ſundry *Triumphs*, *Pageants*, and *Showes*, at the Initiation of the right Honorable *Richard Fenn*, into the Mairolty of the Famous and farre renowned City *LONDON*.

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All the Charge and Expence of theſe laborious projects both by Water and Land, being the ſole undertaking of the Right Worſhipful Company of the *Habberdaſhers*.

Written by Tho. Heywood.

Imprinted at *London* by *I. Okes* dwelling in little St. *Bartholmews*. 1637.

Gough London 122. 9.

To the Right Honourable *Richard Fenn*, Lord Maior of this Renowned *Metropolis LONDON.*

Right Honourable:

EXcuſe (I intreate) this my boldneſſe, which proceedeth rather from *Cuſtome* in others, then *Curioſity* in my *Selfe*, in preſuming to prompt your *Memory* in ſome things tending to the *greatnes* of your high *place* and *Calling*; You are now entred into one of the moſt famous *Mairoltie*s of the *Chriſtian World*. You are alſo cald *Fathers*, *Patrons* of the *Afflicted*, and *Procurators of the Publicke good*. And whatſoever hath reference to the true conſideration of *Iuſtice* and *Mercy*, may be *Analogically* conferd upon pyous and iuſt *Magiſtrates*.

And for the *Antiquity* of your yearely *Government*, I read that the *Athenians* elected

theirs *Annually*, and for no longer continuance: And so of the *Carthagians*, the *Thebans*, &c. And the *Roman* Senate held, that continued *Magistracy* was in some respects unprofitable to the *Weale-publicke*; against which there was an *Act* in the Lawes of the twelve Tables. And it is thus concluded by the Learned, that the Dominion of the *greatest Magistrates* which are *Kings* and *Princes*, ought to be perpetuall; but of the lesse which be *Prators*, *Censors*, and the like, only *Ambulatory* and *Annuall*. I conclude with that saying of a wise man, Prime Officers ought to Rule by Good Lawes, and commendable Example, Iudge by *Providence*, *Wisdome* and *Iustice*, and Defend by *Prowes*, *Care*, and *Vigilancy*: These things I can but Dictate, of which your *Lordship* knoweth best how to Dispose: ever (as now) remayning your Honors

Humble servant,

Thomas Heywood.

Londini Speculum,

OR,

Londons Mirrour.

ALL Triumphes have their Titles, and so this, according to the nature thereof, beareth a name: It is called *Londini Κατοπτρον*, that is, *Speculum*, more plainly, *Londons Mirrour*, neither altogether unproperly so termed, since she in her selfe may not onely perspicuously behold her owne vertues, but all forraigne Cities by her, how to correct their vices.

Her Antiquity she deriveth from *Brute*, lineally discended from *Æneas*, the sonne of *Anchises* and *Venus*, and by him erected, about the yeare of the world two thousand eight hundred fifty five: before the Nativity of our blessed Saviour, one thousand one hundred and eight: first cald by him *Trinovantum*, or *Troy-novant*,

New Troy, to continue the remembrance of the old, and after, in the proceſſe of time *Caier Lud*, that is, *Luds Towne*, of King *Lud*, who not onely greatly repaired the City, but increaſed it with goodly and gorgeous buildings; in the Weſt part whereof, he built a ſtrong gate, which hee called after his owne name *Lud gate*, and ſo from *Luds Towne*, by contraction of the word and *dialect* uſed in thoſe times, it came ſince to be called *London*.

I will not inſiſt to ſpeake of the name of *Maior*, which implyeth as much as *the greater*, or more prime perſon; ſuch were the *Prætors*, or *Præfecti* in *Rome*, neither were the *Dictators* any more, till *Julius Ceſar* aiming at the Imperiall Purple, was not content with that annuall *honour*, which was to paſſe ſucceſsively from one to another, but he cauſed himſelfe to be Elected *Perpetuus Dictator*, which was in effect no leſſe than Emperor.

And for the name of *Elder-man*, or *Alder-man*, it is ſo ancient, that learned Maſter *Cambden* in in his *Britan.* remembreth unto us, that in the daies of Royal King *Edgar*, a noble Earle, and of the Royall blood, whoſe name was *Alwin*, was in ſuch favour with the King, that he was ſtiled

Healf Kuning, or halfe King, and had the ſtile of Alderman of all *England*: This man was the firſt founder of a famous Monaſtery in the Iſle of *Ely*, where his body lies interred, upon whoſe Tombe was an inſcription in *Latine*, which I have, *verbatim*, thus turned into *Engliſh*, *Here reſteth* Alwin, *couzen to King* Edgar, *Alderman of all* England, *and of this Holy Abbey the miraculous founder*. And ſo much (being tide to a briefe diſcourſe) may ſerve for the Antiquity of *London*, and the Titles for *Maior* or *Alderman*.

I come now to the *Speculum*, or Mirrour. *Plutarch* tels us, *That a glaſſe in which a man or woman behold their faces, is of no eſtimation or value (though the frame thereof be never ſo richly deckt with gold & gemmes, unleſſe it repreſent unto us the true figure and obiect: Moreover, that ſuch are fooliſh and flattering glaſſes, which make a ſad face to looke pleaſant, or a merry countenance melancholy: but a perfect and a true Chriſtall, without any falſity or flattery, rendreth every obiect its true forme, and proper figure, diſtinguiſhing a ſmile from a wrinckle, and ſuch are the meanes many times to bridle our refractory affections: for who being in a violent rage, would be pleaſed that his ſervant ſhould bring him a glaſſe wherein hee might be-*

hold the lothsomnesse and strange alteration of his countenance? Minerva playing upon a Pipe, was mocked by a Satyre in these words.

Non te decet forma istæc, pone fistulas,
Et Arma capesse componens recte genus.

That visage mis-becomes, thy Pipe
Cast from thee, Warlike dame,
Take unto thee thy wonted Armes,
And keepe thy Cheekes in frame.

But though she despised his Councell for the present, when after, playing upon the same Pipe, in which she so much delighted, shee beheld in a river such a change in her face, shee cast it from her, and broke it asunder, as knowing that the sweetnes of her musick could not countervaile or recompence that deformity which it put upon her countenance, and therefore I have purposed so true and exact a Mirrour, that in it may be discovered as well that which beautifies the governour, as deformes the government.

One thing more is necessitously to be added, and then I fall upon the showes in present agitation: namely, that the fellowship of the Merchant Adventurers of *England* were first trusted with the sole venting of the manufacture of Cloth out of this kingdome, & have for above

this

this 4 hundred years traded in a priviledged, & well governed course, in *Germany*, the *Low Countries*, &c. and have beene the chiefe meanes to raise the manufacture of all woollen commodities to that height in which it now existeth, which is the most famous staple of the Land, and whereby the poore in all Countries are plentifully maintained: and of this Company his Lordship is free: as also of the *Levant*, or *Turkey*, and of the *East India* Company, whose trading hath beene, and is in these forraine adventures: also who spent many yeares and a great part of his youth abroad in other Countries.

Now the first show by water is presented by St. *Katherine*, of whom I will give you this short Character: *She was the daughter of* King Costus, *and had the generall title of Queene of* Famogosta, *because crowned in that City, being lineally discended from the* Roman *Emperors, who as she lived a Virgin so she dyed a Martyr, under the Tyrant* Maxentius, *whose Empresse with divers other eminent persons she had before converted to the Faith: she rideth on a Scallop, which is part of his Lordships Coate of Armes, drawne in a Sea-Chariot, by two Sea-horses with divers other adornments to beautifie the peece; the*

Art of which, the eye may better discover, than my pen describe, and why she being a Princesse, and Patronesse of this Company of the Haberdashers, who onely ruled on the Land, should at this time appeare upon the water, and without any iust taxation, to make that cleare, shee thus delivereth her selfe.

St. Katherines *speech by Water.*

GReat *Peeter*, and grave Senators, shee craves
A free admittance on these curled waves,
Who doth from long antiquity professe
Her selfe to be your gratious Patronesse:
Oft have I on a passant Lyon sate,
And through your populous streets beene borne in state:
Oft have I grac'ry our Triumphes on the shore,
But on the Waters was not seene before.
Will you the reason know why it doth fall,
That I thus change my Element? you shall:
When *Triton* with his pearly trumpets blew
A sterperous blast, to summon all the crew
Of Marine gods and goddesses to appeare,
(As the annuall custome is) and meet you here:
As they were then in councell to debate,
What honour they might adde unto the state,
Of this Inauguration; there appear'd
God *Mercury*, who would from *Jove* be heard:
His *Caduceus* silence might command;
Whilst all attentive were to understand
The tenor of his message: who thus spake.
The Sire of gods, with what you undertake

Is

Is highly pleas'd, and greatly doth commend
That faire designe and purpose you intend;
But he beheld a Machine from an high,
Which at first sight daz'd his immortall eye;
A royall Arke, whose bright and glorious beams
Rivall the Sunnes, ready to proove your streames:
A vessell of such beauty, burthen, state,
That all the high Powers were amaz'd thereat;
So beautified, so munified, so clad,
As might an eight to the seaven wonders adde:
VVhich must be now your charge; twas *Ioves* owne motion,
That all of you attend her to the *Ocean*.

This notwithstanding, (such was their great care,
(To shew that o're you they indulgent are)
That *Neptune* from his Chariot bad me chuse
Two of his best Sea-horses, to excuse
His inforc'd absence: *Thames* (whose breast doth swell
Still with that glorious burthen) bad me tell,
That *Ioves* command shall be no sooner done,
But every Tide he'le on your errands runne
From hence to the Lands end, and thence againe
Backe, to conveigh your traffick from the Maine:
My message thus delivered, now proceed
To take your oath, there is no further need
Of my assistance; who on Land will meete you,
And with the state of greater Triumphes greete you.

These few following Lines may, (and not impertinently) be added unto *Iupiters* message, delivered by *Mercury*, which though too long for the Bardge, may perhaps not shew lame in the booke, as being lesse troublesome to the Reader than the Rower.

Dance

Dance in thy raine-bow colours *Proteus*, change
Thy selfe to thousand figures, 'tis not strange
With thee, thou old Sea-prophet, throng the seas
With *Phorcus* Daughters, the *Nereides*,
And all the blew-hair'd Nymphes, in number more,
Than Barkes that float, or Pibbles on the shore:
Take *Æolus* along to fill her sailes
With prosperous windes, and keepe within his gailes
Tempestuous gusts: which was no sooner said,
But done: for all the Marine gods obey'd.

The second show, but the first by Land, is presented by the great *Philosopher Pythagoras, Samius*, the sonne of *Menarchus*; which being outwardly *Sphericall* and *Orbicular*, yet being opened it quadrates it selfe iust into so many *Angles* as there be Scepters, over which his Sacred Maiesty beareth title: namely, *England, Scotland, France*, and *Ireland*; concerning which number of *foure*, I thus Read: *Pythagoras* and his *Schollers*, who taught in his schooles, that *Ten* was the nature and soule of all number; one Reason which he gave (to omit the rest) was, because all nations, as well civill as barbarous, can tell no farther than to the *Denary*, which is *Ten*, and then returne in their account unto the *Monady*, that is one: For example, from *Ten* wee proceed to *Eleven* and *Twelve*, which

which is no more than *Ten* and *One*; *Ten* and *Two*, and so of the rest, till the number rise to an infinite.

Againe hee affirmeth, that the strength and vertue of all number consisteth in the *quaternion*; for beginning with *one*, *two*, *three* and *foure*, put them together and they make *ten*; he saith further, that the nature of number consisteth in *ten*, and the faculty of number is comprized in *foure*: in which respect the *Pythagoreans* expresse their holy oath in the *quaternion*, which they cal'd τετρακτὺς. as may appear in these words.

Per tibi nostræ animæ præbentem tetrada iuro,
Naturæ fontemque & firmamenta perennis.

For they held the soule of man to subsist in that number, proportionating it into these *foure* Faculties, *Mens*, *Scientia*, *Opinio*, *Sensus*, the *Mind*, *Knowledge*, *Opinion*, and *Sence*, and therefore according to that number *Pythagoras* frames his *Speech*, alluding to those foure Kingdomes over which his Maiesty beareth title.

The *Speech* of the second Show, delivered in *Paules* Church-yard.

SAcred's the number foure, *Philosophers say,*
And beares an happy Omen; as this day

It may appeare: foure Elements conspire,
Namely, the Water, Earth, the Aire and Fire,
To make up man: the colours in him bred
Are also foure, White, Pallid, Blacke, and red:
Of foure Complexions he consisteth fully,
Flegmaticke, Sanguine, Choler, Melancholy.
His meate foure severall digestions gaines,
In Stomacke, Liver, Members, and the Veines.
Foure qualities cald primæ within lie,
Which are thus titled, Hot, Cold, Moist, and Drie.
He acts his whole life on this earthy stage,
In Child-hood, Youth, Man-hood, Decripit age.
The very day that doth afford him light,
Is Morning, the Meridian, Evening, Night.
Foure seasons still successively appeare,
Which put together make a compleat yeare.
The earth, with all the Kingdomes therein guided,
Is into foure distinguish'd parts devided.
The foure Windes from the Worlds foure quarters blow,
Eurus, Favonius, Auster, Aquilo.
All Morall vertues we in foure include,
As Prudence, Iustice, Temperance, Fortitude.
Court, City, Campe, and Countrey, the foure CCCs;
Which represent to us the foure degrees,
Requir'd in every faire and flourishing Land,
Substract but one a Kingdome cannot stand.
Foure Colonels art in this City knowne,
Of which you, honoured Sir, have long beene one:
And those foure Crownes, (for so the high Powers please)
Embleme the Kings foure Sceptres, and foure Seas.
The * fift Imperiall Arch above, proclaimes
That glorious Crowne, at which his Highnesse aimes.

* Quinta perennis.

Thus

Thus is the round Globe square, *figuring his power,*
and yours beneath Him, in the number foure.

The third Show.

THe third Pageant or Show meerly consisteth of Antick gesticulations, dances, and other Mimicke postures, devised onely for the vulgar, who are better delighted with that which pleaseth the eye, than contenteth the eare, in which we imitate *Custome*, which alwaies carrieth with it excuse: neither are they altogether to be vilefied by the most supercilious, and censorious, especially in such a confluence, where all Degrees, Ages, and Sexes are assembled, every of them looking to bee presented with some fancy or other, according to their expectations and humours: Since grave and wise men have beene of opinion, that it is convenient, nay necessirous, upon the like occasions, to mixe *seria iocis*; for what better can set off matter, than when it is interlaced with mirth? From that I proceede to the fourth.

The fourth Show.

IT beareth the Title of an *Imperiall* Fort: nor is it compulsive, that here I should argue what a Fort is, a Skonce, or a Cittadall, nor what a Counterskarse, or halfe Moone, &c. is; nor what the oppositures or defences are: my purpose is onely to expresse my selfe thus farre, that this Fort which is stil'd *Imperiall*, defence'd with men and officers, suiting their functions and places proper to such a muniment; doth in the morall include his Majesties royall chamber, which is the City of *London*, for to that onely purpose was the project intended.

The Speaker is *Bellona*, whom some held to be the Daughter, some the Sister, others the Nurse of *Mars* the

god of Watre; neither in any of these is any impropiety, or ought that is dissonant from authority, because *Enyo*, which is *Bellona*, implyeth that which putteth spirit and courage into an army, &c. Antiquity called her *Duellona*, that is, the goddesse of warre, to whom their Priests sacrificed their owne blood, and before whose Temple the *Facialis* set a speare against some prime pillar thereof, when any publicke warre was to be denounced; Shee was most honoured of the *Thracians*, the *Scithians*, and those wild and barbarous nations, upon whose Altars they used to sacrifice a Vulture, which is a ravenous bird, used to prey upon dead carcasses, and assemble themselves in great flocks after any fought battaile: but this Discourse may to some appeare impertinent to the project in hand, and therefore I thus proceed to her speech.

Bellonaes *Speech upon the* Imperiall *Fort.*

THis Structure, honour'd Sir, doth title beare
Of an Imperiall Fort, *apt for that* speare
In which you now moove, borrowing all her grace,
As well from your owne person, as your place;
For you have past through all degrees that tended
Vnto that height which you have now ascended.
You have beene in this City (*'tis knowne well*)
A Souldier, Captaine, *and a* Colonell.
And now in times faire progresse, ere comme all,
Of this Metropolis *chiefe Generall.*
You, of this Embleme, which this day we bring,
To represent the Chamber of the King,
Are the prime governour: a Royall Fort,
And strongly seated, as not built for sport,
But for example and defence: a Tower
Supported by no lesse than Soveraigne power:

The

The Theologicke *vertues, the three* Graces,
And Charites *have here their ſeverall places.*
Here Piety, *true* Zeale, *ſtudy of* Peace,
(By which ſmall mites to Magozines *increaſe)*
Have reſidence: now oppoſite there are
To theſe, and with them at continuall warre,
Pride, Arrogance, Sloath, Vanity, Preſtigion,
Prophaneſſe, the contempt of true Religion,
With thouſands more, who aſſiduatly waite
This your Imperiall Fort *to inſidiate.*
You may obſerve i'th muſicke of your Bels
Like ſound in Triumphes, *and for funerall knels;*
Marriage and death to them appeare all one,
Masking nor mourning cannot change their tone:
With our Fort *'tis not ſo, whoſe faire pretence, it*
To comply with the nature of offence:
Errors: *ſhe knowes in low termes how to chide*
Great faults, with greater noiſe are terrifi'd:
But ſhe can load her Cannons, and ſpeake loud
To encounter with the arrogant and proud:
Whats further in your Prætorſhip *aſſign'd,*
You, in your Londons Mirrour *there may find.*

Concordia parve res Creſcunt, is the Motto of the Company of the right Worſhipfull *Habberdaſhers.*

The fifth ſhow, cald Londons Mirrour.

THis beareth the title of the whole Triumphe; of Glaſſes pertinent to this our purpoſe, there bee ſeverall ſorts, as *Opticke, Perſpective, Proſpective, Multiplying, &c.* The preſenter is *Viſus*, or Sight; for what the minde is to the ſoule, the ſame is the eye to the body, being the moſt precious part thereof. Sight is the moſt ſoveraigne ſence, the firſt of five, which directeth man to the ſtuddy & ſearch of knowledge & wiſedome; the eyes are placed in the head as in a Citadel, to be watch towers

and Centinels for the safety, and guiders and conducters for the solace of the body.

We reade that one *Marcus Varro* was sir-named *Argus*, for the excellency and quicknesse of his sight, who from *Libanus*, a Province in *Sicilia*, could distinguish and give an exact account of all such ships as came out of the haven of *Carthage*, which two places some hold to be more than an hundred *Italian* leagues distant: indeed no man can better estimate the vertue and value of the sight, than he that is made blinde and wants it, neither could I devise a more apt Speaker to present this *Mirrour*, than the sence of the sight, without which, the purest Christall is of no use at all.

The Pageant it selfe is decored with glasses of all sorts: the persons upon or about it are beautifull Children, every one of them expressing their natures and conditions in the impresaes of their shields, eight of the prime of which suiting with the quality of the *Optick* sence, beare these severall Inscriptions: *Aspice, Despice, Conspice, Prospice, Perspice, Inspice, Circumspice Respice:*

Opsis, or *Opsis* the Speaker.

BEhold me Sight, *of the five sences prime,*
(Now best complying with the place and time)
Presenting Londons Mirrour, *and this Glasse*
Shewes not alone what she is, or once was,
But that the spacious Universe might see
In her, what their great Cities ought to be;
That every forraigne Magistrate from hence
Might learne how to dispose his Opticke *sence.*
Aspice *saith, Looke toward and upon*
Desartfull men whom this Age frowneth on.
And Despice *cast downe thy powerfull eye*
On the poore wretch that doth beneath thee lye. *Then*

Then Conſpice *take counſell firſt and pauſe*
With meditation, ere thou iudge a cauſe.
Proſpice *bids looke a farre off, and view*
(Before conclude) what dangers may inſue.
Perſpice *wils, in ſifting doubts, then ſcan*
The nature of the matter with the man.
Let every cauſe be ſearcht, and duely ſought,
Saith Inſpice, *ere thou determinſt ought.*
Circumſpice *ſaith, looke about to immure*
So great a charge, that all within be ſure.
Conſiderate Reſpice *inioynes thee laſt,*
To caſt thine eyes backe upon all things paſt.
For Londons *ſelfe, if they ſhall firſt begin*
To examine her without, and then within,
What Architectures, Palaces, what Bowers,
What Citadels, what turrets, and what towers?
Who in her age grew pregnant, brought a bed
Of a New Towne, *and late delivered*
Of ſuch a burthen, as in few yeares ſpace,
Can almoſt ſpeake all tongues, (to her more grace.)
Then her Cathedrals, Temples *new reparing,*
An act of true devotion, no man ſparing
His helping hand, and many, 'tis well knowne,
To further Gods houſe have forgot their owne.
Vnto her outward ſhape I doe not prize her,
But let them come within to anatomize her.
Her Prætor, *ſcarlet Senate, Liveries,*
The ordering of her braue ſocieties:
Diuine Aſtræa *here in equall ſcale*
Doth ballance Iuſtice, Truth *needes not looke pale,*
Nor poverty dieſted, th'Orphants cauſe,
And Widowes plea finde helpe; no ſubtile clauſe

Can-

Can make demurre in sentence: a faire bearing,
And upright doome in every Court appearing:
Still to preserve her so, be't your indeavour,
And she in you, you her shall love for ever.

I come now to the Linvoy, or last Speech, when h's Lordship, after his dayes long and tedious trouble, retireth himselfe to his rest at night, in which *Pythagoras* the Speaker briefly runs over the passages of the Pageants before expressed after this manner.

The Speech at Night.

WE to a Valediction *are constrain'd,*
(Right Honoured) *and intreat You beare in minde*
What was this Day presented: Your *chiefe* Saint
A Martyr *once of the* Church militant,
But now of the tryumphant, *bids You spare*
Your selfe this Night: for to a World of Care
You are ingag'd to morrow, *which must last*
Till the whole progresse of Your Yeere *be past.*
The Spheare-like Globe quadrated, lets You know,
What Pro-Rex *doth to the foure Scepters owe.*
Your Military honours, *(in your Dayes*
Of lesse command) th' Imperiall Fort *displayes,*
And Londons Mirrour, *that all men may see*
What Magistrates *have beene, and ought to be.*
Set is the Sunne *long since, and now the Light*
Quite fayling us, Thrise Honourd Sir, *good Night.*

For the Artists, and directors of these Pageants and showes, *John Christmas* and *Mathias*, the two Sonnes of *Gerard*, their now deceased Father, a knowne Master in all those Sciences he profest. I can say no more but thus, that proportioning their Workes according to the limits of the gates through which they were to passe, being ty'de not to exceede one Inch either in height, or breadth: My Opinion is, that few Workemen about the Towne can parallell them, much lesse exceede them. But if any shall either out of Curiosity or malice taxe their ability, in this kind of Art, I referre them to the Carving of his Majesties *Great Ship* lately built at *Woolwich*, which Worke alone is able both to satisfie *emulation*, and qualifie *Envie*.

FINIS.